

# THE BAPTIST RECORD.

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## THE BAPTIST RECORD.

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## "MORE THAN THEY ALL."

[Luke xxi, 5.]

The rich men in the treasury cast Offerings of silver and gold. Shooks and rings and drachms fell fast. And challenges of carving oak. For Greek and Roman, Jew and Gent. The glorious Temple's tributaries well. While at the gate the Master stood. And all the votive gifts he held.

Behind the stately Pharisee, An old widow meekly moved. What could her scanty offering be? To the great Temple which she loved.

With scorn the rich man could not hide. As from her hand the farthing fell. His talent soiled his breast with pride. Her mites inspired a parable.

"More than they all the widow gave," The Christ of his deep wisdom said. And in his words a precept gave. For all the ages may be read:

"More than they all, for they bestowed Of plenty what they well might spare. While she, her husband's heavy load, Summured all her living there."

When to the altars of our Lord We bear our sacred tribute yet, Less by the gift than by our board. His eye will gauge our duty's debt. Shooks of gold may shrink to grain. Into his treasury as they fall.

While a poor widow's hard-earned mites May win the plaud, "More than they all."

[Prof. W. C. Richards, in Congregationalist.]

## OUR OBSERVATORY.

Rev. Dr. Eaton, whose work brings him in contact with the Theological Seminary at Louisville, has discovered a new disease among the students. He calls it "matrimonial bronchitis." He says it is fatal to theological students and often put an end to their theological studies when seriously afflicted with "bronchitis," they usually leave the Seminary and the next thing that is heard they are married.—Exchange.

A bill has been introduced into the Massachusetts Legislature, prohibiting the sale of tobacco to minors, under eighteen. Nearly the entire faculty of Amherst College is in favor of it. Dr. H. L. Bowditch said that he would have the bill go further, and provide for the arrest and fining of all minors under sixteen found using tobacco. In his long practice he has seen continued evidence of the evil effects of tobacco, especially in producing nervous diseases and neuralgic affections of the heart. From other specialists he has learned that cancer of the lip is found only in tobacco users. Cigarettes, he said, are more injurious than other forms of tobacco, because the tobacco is drugged. Under the bill proposed not only is the sale of cigarettes or tobacco forbidden, but it is equally forbidden to any except the parents or guardians to give them tobacco.—Exchange.

## A NEW DISCOVERY.

The ancients thought it was the effect of the moon on some person's brains that made them crazy; hence they called the disease lunacy, from the Latin word *luna*, the moon. But that old theory is now exploded. It has been discovered beyond a doubt that it is not the moon but the saloon which makes most men crazy, and the proper name for the disease is saloonia. These poor saloonia see spiders all over them, ghosts in their rooms, devils in their paths, and snakes in their boots. Sad to say, our State will license saloonia, and the proper name for the disease is saloonia. These poor saloonia see spiders all over them, ghosts in their rooms, devils in their paths, and snakes in their boots. Sad to say, our State will license saloonia, and the proper name for the disease is saloonia. These poor saloonia see spiders all over them, ghosts in their rooms, devils in their paths, and snakes in their boots. Sad to say, our State will license saloonia, and the proper name for the disease is saloonia.

## GOOD DEEDS.

The influence of man's work outlives him. Both his good and his evil deeds bear fruit long after he is counted with the dead. Take the case of Abraham for an illustration. His wonderful faith still lives as an encouragement to Christian believers, and his sins still furnish an excuse for evil to those who seek excuses for their own offenses. This continuity of one's influence on earth—and who dare affirm that it will not act everlastingly?—is a startling fact. Were it vocal, it would say to each and to all: "Put nothing but good deeds into your lives!"—Zion's Herald.

The skating rink must go. When it was first started people who objected to it were considered as puritanic and old English in their notions. Nevertheless, the rink spread all over the country. What ever the rink may have been when it was started, it has greatly degenerated and it has come to be regarded as a curse both physically and morally. Nearly all the ministers of Portland, Maine, together with many of the leading physicians, have memorialized the municipal authorities to refuse to permit the skating rinks any longer. We trust the time may soon come when these abominable rink institutions shall be numbered among the things that were.—Central Baptist.

The most vital questions before civilized nations is the proper control of the liquor traffic. It is the cause of ninety-nine per cent. of all municipal misrule. In wealth and political influence and general mischievousness, the dram shop oligarchy excels the slaveholding oligarchy. The makers and venders of intoxicants hesitate at no expenditure of money and time, nor at any device, however disreputable it may be, to promote drunkenness and carry woe into the households of every land. Every Christian is false to his Master if he, in any way, gives it his support.

Concerning Christian people who are always unhappy, Spurgeon says: "I verily believe some of the friends must have been baptized in vinegar instead of water, from the acidity of their temper." So great and good a man as the famous London preacher says some stinging things about cranky people. Christianity should take the crankiness out of people. This it will, if enough of it gets into their hearts. Some folks seem never to be happy except when they are miserable and industriously engaged in making others like themselves.

There are many ways in which a pastor may do good outside of the pulpit. It has been the custom of a prominent preacher in this city to write earnest affectionate personal letters to those whom he thought might be influenced in the right way, as he looks back upon his ministry, he has reason to thank God for the success which has attended this method of doing good. A letter is often honored of God as the instrument in the salvation of the soul.—Central Baptist.

## BAPTIST GENERAL MEETING.

At the suggestion of some of the Brethren a general meeting of the Baptists of Louisiana was called to meet in Mount Lebanon, and an order of exercises arranged by Elders W. M. Reese and G. M. Harrell. According to appointment the Meeting convened in the Baptist house of worship in Mt. Lebanon, La., on Tuesday night, Feb. 16, 1886.

The Introductory Sermon was preached by Rev. W. S. Penick. Text: Acts 2, 41-42. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

And they continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers.

A large audience was present and gave heed to the word as it was expounded forcibly. At the close of the sermon, Rev. F. Courtney, M. D., of Grand Cane, La., was elected President, and Rev. G. W. Hartsfield, of Mansfield, La., Secretary.

The hours of meeting were as follows:  
 Meet at 9 a.m., adjourn at 12.  
 Meet at 2 p.m., adjourn at 5.  
 Meet at 8 p.m., adjourn at pleasure.

Persons to whom subjects were assigned were present except Judge W. H. Jack of Natchitoches, Dr. S. Landrum, New Orleans, Rev. J. P. Everett, Shiloh, and Rev. A. P. Scofield of Opelousas. The subjects assigned these brethren were distributed among those present, except that of Elder J. P. Everett, which was Meeting adjourned.

## SECOND DAY.

Feb. 17, 9 a.m.—The President was in the chair promptly, and Bro. W. S. Copeland led in prayer. The subject assigned to Hon. W. H. Jack, L. L. D., was divided between Rev. C. W. Tomkies and Rev. W. S. Penick and made special order for to night at 7 o'clock.

Rev. W. S. Penick read his essay on "The Relation of the Sunday School to the Pastor and to the Church."

Rev. James Evans said, "The world for ages asked for a perfect man but never found him until Jesus Christ came."

Rev. C. W. Tomkies wanted to "know about the destitution."

Rev. G. W. Hartsfield said, "Church members ought to get together on the Sabbath and study the Bible whether they have a pastor or not."

Rev. N. W. Warren said, "I preach to 350 Baptists in the Red River Association, and not a Sunday school among them in the winter. I would ride 100 miles to learn the art of keeping the school going on all the year. Not the children, but the hard-headed Baptists are to blame."

W. B. Prothro said, "We are getting along pretty well. I think pastors are somewhat to blame."

Brother Martin Canfield "bears testimony to the good of Sunday-schools."

Brother Isaiah Ratcliff "wants to know what to do."

Rev. G. M. Harrell said, "I want to know the exact relation sustained by the pastor to the Sunday-school."

Rev. W. S. Penick said, "The pastor of the church is the pastor of the Sunday-school. We must not have ice-houses. I want a sexton who is not a member of my church so I can scold him."

Rev. W. M. Reese said, "We must not only believe in the possibility of early conversions, but in the frequency of them. Early conversions make best Christians."

Rev. J. W. Melton said, "A large majority of the churches in the Concord Association are without Sunday-schools."

Rev. T. B. Harrell said, "I have

no Sunday school in my work."

Brother Haywood McFarland said, "Not so terribly much the cold as the hot hearts." It is as hot as but in summer as it is in winter. We want ice in summer and fire in winter. Cultivation is good."

Brother W. P. Leary said, "The essay does us good, and that others may be benefited I move that Bro. Penick be requested to furnish it for publication in the RECORD, which was adopted."

Rev. J. W. Melton read his essay on "How to Develop the Mission Spirit in our Churches."

The Meeting then adjourned for refreshments.

## AFTERNOON.

2 p.m. W. M. Alfred led in prayer, continued discussion of the essay.

Brother W. B. Prothro said, "I do not believe the old Jewish Law is binding on Christians now. I am a tenth man."

Rev. W. S. Penick said, "I hope we will not introduce election, free agency, or tribes into this discussion."

Rev. James Evans gave his experience among the heathen—told of their ruined condition. Wants us to be ga with the children.

Rev. G. M. Harrell said, "All Christians are missionaries in their hearts."

Rev. J. A. Harrell said, "The es is immensely sound and we will do well to adopt it."

Brother W. S. Copeland read his essay on "The Relation of Education

to the Brethren Said About

IT.  
 Rev. James Evans—Thought power rules the world. Language is but the clothes which thoughts wear."

"Business for service is the demand of the day."

Rev. W. S. Penick—We must create public sentiment in favor of educating young ministers. Education helps a man to preach. Education helps a man in the ministry, not for the ministry. The first requisite to a minister is piety. All honor to the pioneer preachers. God calls poor men to preach. I have seen more rich preachers in Louisiana than in Virginia. Here they have houses, lands and gardens and will not leave them. Love and not cultivated thought, rules the world."

Rev. T. B. Harrell—I want us to help and encourage our Brother Boone.

Rev. W. M. Reese—"So intense is my interest in the students for the ministry in Mt. Lebanon College that if they have to leave for want of funds I will go with them."

A cash collection was taken for the students in the ministry in Mt. Lebanon College amounting to \$38.25 the essay was adopted and then the brethren sang with a hearty good will the grand old "Coronation song" and the Meeting adjourned.

## SECOND NIGHT.

There were no papers read to night, in as much as the subjects were given the brethren since the Meeting commenced.

Rev. C. W. Tomkies delivered an address on "The Destitution in our State. Among other lamentable facts he stated that there are twenty-seven parishes in Louisiana in which no white Baptist minister preaches. To get an idea of the destitution before the Meeting he called on others to state what they knew."

Rev. H. J. Pugh—"There are four preachers in Bayou Macon Association and only one of them giving his time to the ministry."

Rev. T. N. Rhymes—"I want to give a dry detail of facts. The Baptist Record does not go into the Bayou Macon Association. A doz-

en copies will tell the story."

Also congratulated Dr. Harwell, who published more for Foreign Missions as a teacher than as a missionary.

Rev. J. H. Steel—"I want to correct the impression that there is only one church in Ouachita Parish."

Rev. J. W. Melton—"I will explain by saying only one church in Ouachita Parish belonging to the Bayou Macon Association."

Rev. W. S. Penick then addressed the Meeting on "How to Supply the Destitution in our State."

His leading thought was to get men who are called to preach to obey the call and to devote themselves wholly to the work. "Ministerial consecration will help."

Rev. F. Courtney—"I want to say something that these new brethren do not know has been accomplished in the history of our Convention. Baptist want to do right, but one has one plan and another another, and for lack of union, we fail to accomplish as much as we ought."

Rev. J. W. Melton—"I want a revival among the preachers and propose that every Sunday night special prayer be offered for the conversion (not regeneration) of our Baptist ministers in Louisiana."

Rev. N. M. Warren—"I want to be counted."

Rev. F. Courtney's essay was made the special order for 10 o'clock to-morrow morning and the Meeting adjourned.

THURSDAY, FEB. 18, LAST DAY, 9 A.M.

Prayer by Rev. J. A. Harrell. Continued the discussion of the subject before us last evening, "How to supply the destitution in our State."

James Evans—"I want to present practical thoughts. I have seen the perils of the sea, the night watch of the soldier and the stirring scenes of the explorer. I believe in preparation for anything. And now four years to prepare himself for the ministry. Let each Association support one young minister." He gave his experience in College.

Rev. W. S. Penick—"The idea of a jack at all trades and good at none is false. Fishermen made good preachers. When not preaching go to work at something else. Preaching is good exercise. I feel after preaching like I had gone through a regular gymnasium. John saw more of God and Heaven on the side of Patmos than he could have seen in the bosom of his beloved church. Young men who are studying for the ministry ought not to preach for churches. Able professors go out from Richmond College and Columbia University and supply churches and do more harm than good."

Rev. J. W. Melton—"When a man is called to preach he should go and preach."

He read from the Scriptures to show what Paul did when he was called to preach.

While the discussion was increasing in interest the hour arrived for reading a paper by Rev. F. Courtney on "The Relation of Mt. Lebanon College to the Baptists of Louisiana."

Rev. W. M. Reese occupied the chair while Brother Courtney was reading.

The paper stated among other things that Mt. Lebanon College is the only Baptist school in Louisiana in operation."

Brother W. B. Prothro—Somebody says I will die talking for Mt. Lebanon College. Well, I don't know a better cause in which to die. I am in favor of ministers for College Presidents. Laymen can't teach theology. Brother Reese is more important to the denomination here than he would be in the pulpit in New Orleans.

Rev. W. M. Reese—"The term 'ministerial consecration' is a mischievous one and calculated to mislead. The whole man should be

consecrated. Dr. Harwell, who published more for Foreign Missions as a teacher than as a missionary.

I am here in answer to prayer. If I can educate young ministers, and thus help to supply the destitution, I will be the means of doing more than I could possibly do at the head of the best church in the State.

Brother Harrell and Sister Paxton are here with me in answer to prayer.

While discussing this College question the hour for adjournment was announced and we all went to dinner.

2 p.m. Rev. S. C. Lee's essay on "The Publication of a Baptist Paper in Louisiana" was made the special order for 3 p.m. to-day.

Resumed discussion of the College question.

Rev. W. M. Alfred—"I want to put my hand in Brother Prothro's hand and my heart with his heart and advocate the claims of Mt. Lebanon College. But I am astonished to hear that there is but one Baptist College in Louisiana! I am at work in the interests of Reach College and I have been expecting Brother Courtney to give \$500.00 to the support of that school."

Brother W. B. Prothro—"I do not ask for conventional recognition."

Rev. G. Hartsfield—"I do not understand how there is but one Baptist College in the State, but I do love the Mt. Lebanon school. I recommended Brother Reese for President. It was here I obtained most of the school training which I now have. Some have gone so far as to

hair to slipping off, but that is not true. I never hurt myself staying. Brother Penick has called attention to the condition of my head and I wish gently to call his attention to the fact that he has been making fun of an old bald head. My little three year-old girl asks me where my bangs have gone. I love the old school for what it has done for me. If Brother Penick's idea that students should not preach for churches is the rule my case is the exception. I preached for Mt. Gilead and Fellowship while at school and we had some of the best meetings I have ever held."

The reading of Rev. S. C. Lee's essay on "The publication of a Baptist paper in Louisiana" elicited a lively discussion. The essayist believes that the Baptists of Louisiana want a paper published in our own State. But let me here emphasize that no one advocates taking any steps toward such a move until after our Convention meets with Rocky Springs Church in July 1886. We will all stand by our agreement with the RECORD.

S. C. Lee—"I recommend nothing definite until after the meeting of the Convention. A home paper can be supported. We are able. Are we willing? My plan is to organize a joint stock company with a capital of \$10,000, with shares of four equal installments."

Rev. F. Courtney—"I don't believe the Baptists of Louisiana are going to support a paper."

Rev. J. A. Harrell—"I am heartily in favor of a Louisiana Baptist paper."

Rev. G. M. Harrell—"It almost gives me the blues to hear Dr. Courtney talk so. The RECORD doesn't fill the place of a State paper. It does not reach the masses of the people. There is danger of some unqualified party starting a paper. We can raise \$1000 here to-day in \$50.00 shares for a home paper."

The matter was tested and several hands were raised.

W. S. Penick—"I am in favor of a Louisiana paper, but we must have sense. I'll give a hundred dollars if you'll start it. If you

(Continued on eighth page.)

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THE SAMOYEDS' MORNING  
AND EVENING PRAYER.

BY ANNIE B. HOLBROOK.

OUR PULPIT.

## A SERMON

BY REV. C. H. SPURGEON

Yet there waits through our text an undertone of grief, by which is anxiously narrowed down. What as the invitation is, yet that "spoken in tenderly solemn tones apprehension," reminds us that many are called, but few are chosen. "any man thirst" — as if he had said, "The mass of you do not thirst; any of you thirst? The multitude do not thirst; only one here: there is doing so." Our Lord's glance sweeps over the throng; reads their indifference and spiritual death, and in plaintive accents expresses his fear that none

If thou hast this thirst in any measure or degree, thou art bidden to come to Christ and drink. If thou hast not as yet a burning thirst nor a fever, but if thou hast any sort of thirst, thou mayest come and drink. If thou dost in any measure long for mercy and renewal, thou art included in this invitation, "If any man thirst, let him come unto me, and drink." Do not look within thyself to find any good thing? Nay, thirst is an evil thing, to be removed; and if thou seest in thyself only evil things to be removed, thou hast all that Jesus sets forth in this text as

thou art to say, "Come, and sin, and sweetly whisper  
 "Come." Arise, then, for he calleth  
 thee. He shortens the way for thee.  
 nay, he is himself the Way. He  
 comes to thee, and he saith, "Come  
 to me," not because there is now  
 vast distance to traverse, but be-  
 cause there is, only a step and he  
 would have thee to take it at once.  
 Do but trust him and thou hast  
 come to him. This coming is not  
 so much an exercise power, as the  
 resignation of power. Submit thy  
 self to Jesus, yield to him be will-  
 ing that he should be everything

to' selves! When a man has charity They are intelligent and

A REVIVAL NEEDED.

Is Harrison a fool or a nerveless thing? Are the Baptists in Richmond, who are heartily supporting his efforts and supplying with funds for the school, also foolish and heretical? Neither the one nor the other. They know what they are about. They have a great need of that school, and do not see through a glass

## When't

Let the  
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BY MRS. NAR MORRISON.

Let the fair eucalyptus tree of purity—a pure heart and life spread out its waxen leaves to counteract the malaria of sin. "Sow ye beside all waters." Sow the good seed, and the fountain of life may—water; for a fountain is opened, a river flow-

Let your good thoughts be cloth-

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## THE BAPTIST RECORD.

J. B. GAMBRELL,  
W. S. PENICK,  
L. S. FOSTER, Editors.

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., MARCH 4, 1886.

## EDITORIAL.

## PASTORS' MEETINGS.

I would like to meet the pastors of the Union Association at Hazlehurst, Wednesday March 23d; those of Fair River Association, at Brookhaven, Thursday, March 24th; those of the Yazoo, Durant, Friday, 5th; Tuesday the ninth, we desire to see all the pastors of the Kosciusko Association, at Kosciusko. Thursday, the 11th, we hope to confer with the Aberdeen pastors at Okolona. Tuesday, the 16th, I will be at Blue Mountain and would like to see the pastors of the Tippah Association.

We wish to meet the pastors for a free conference in the interest of the work. I must have the co-operation of the pastors. Come brethren, to these meetings, and let us look into each others' faces and talk about our Father's business.

J. B. GAMBRELL,  
Cor. Sec'y. Con. Board.

## NOTES AND COMMENTS.

Mrs. W. S. Webb, of Clinton, was in the city a few days since.

Mr. Ed. Savage, of Okolona, paid Jackson a visit a few days since.

Moody and Sanky will hold a meeting in Atlanta, Ga., April 2nd to 6th.

Elder J. L. D. Hillyer has recently taken charge of the Toccoa (Ga.) High School.

Mr. T. Lee Webb was in the city a few days since. We are indebted to him for a pleasant call.

The evangelist, Rev. Geo. C. Needham, is conducting a meeting in Raleigh, N. C.

Mr. Augustus H. Branch, of Bordoloville, La., was in the city during the past week.

Dr. Talmage has lately delivered a discourse upon the subject of "Choosing a wife," followed by one on "Choosing a husband."

The Baptist Church house at Greenville, Texas was destroyed by fire on the night of the first. The members propose to rise and build.

Rev. C. S. Gardner, who so delighted our Convention last year, has recently removed from Brownsville to Edenville, Tenn.

An eminent physician ascribes to alcohol directly or indirectly, 60 per cent. of the male losses to the Life Insurance company which he serves.

W. Hay Aitkin, the Episcopal evangelist, says that baptism, in the true sense is a burial. Mr. Aitkin is getting on his Episcopal base.—Texas Baptist.

The Baptist papers of Texas have not yet agreed upon terms of consolidation, but have a proposition before them, which will probably secure a satisfactory union.

Rev. T. P. Crawford, D. D., of China, was in Chapel Hill, N. C. a few weeks since. His lectures are everywhere well received, and he is doing good service for Foreign Missions.

Prof. J. G. Deapree let the light of his genial countenance shine in on our sanctum the past week. In that most excellent Faculty, there is no grander man than our Brother Deapree.

We want short, well considered article from the brethren, and postal cards with news from every part of the field. Let us have them right away, brethren.

A good religious interest is manifested in the Penitentiary under the preaching of Elder H. F. Sproles. A large number recently rose for prayer, and the interest seemed to be deep and spiritual.

Pastor Evans, of Monroe, La., reports the church in a thriving condition, which makes our heart glad. We have met no truer Baptists than those Monroe disciples.

We met on the street this week, brother F. L. Barber, long a resident of Hickory, now of Meridian. Take him any where along the line and he is right.

The services of Rev. Fred D. Hale of Louisville, are in demand. He has invitations now to hold meetings in different States, which, if he could accept, would require twelve years to meet them.

The Hermonville disciples recently met and raised money to buy and re-model a house right in the heart of the village. This secures the future of the church. An excellent work has been done at Hermonville by Elder S. M. Ellis, without expense to any board.

If you will show me that there is any harm in attending balls, I will never go to another.—Young lady. If you will show me a dancing church member, who is a religious force in the church or out of it, I will argue the point with you.—Preacher.

Mr. Spurgeon is again obliged to leave London on account of failure of health. The Freeman says: "He is compelled to go away for a time, so as to secure that rest for his brain which seems impossible whilst he remains in the field of his multifarious labors."

Lawrence county is out of debt with plenty of money in the treasury. Happy Lawrence.—Clarion. Other counties could rejoice in a similar good fortune, if they would wisely follow the example of Lawrence in prohibiting the sale of intoxicating liquors.

Rev. J. C. Black, of Meridian, delivered a lecture in the Methodist church, Sunday night, Feb. 25, on "Glimpses of Glory," and Friday night, 26th, on "Genesis and Geology, or the Mistakes of Moses." We could not attend but heard the lecture highly praised.

The sad intelligence reaches us of the death of Elder E. Rebus, of Starkville. Brother Rebus was a useful minister of the Lord Jesus Christ among the churches around Starkville, but being so meagerly compensated for his labors, he engaged in the mercantile business in which he was quite successful. We extend sympathy to the members of the bereaved family.

The gifted and consecrated President of Blue Mountain Female College, has time to preside over that excellent institution, preach to churches, and do many other good things; among them, see to the religious reading of the people. Pres't. Lowrey has recently sent us three good lists of subscribers, and Prof. Jeroy, of the same institution, adds a fourth with \$30.

Not long ago there was a church in a good deal of trouble. The demand of discord seemed to be doing his worst. A few noble women of that church met together and devoted one day to fasting and prayer. Since that day God has poured out his spirit, and God feeling prevails, and sinners are being converted. If there be trouble in your church, dear brother, do not run around to discuss it with other people, but carry all prayer to God.—Central Baptist.

The Biblical Recorder is not in love with the expression "an essential element," and asks, not imperiously if there is "any such thing as an element that is not essential." But we find the expression in a well written editorial of a recent issue of the Religious Herald, a paper which enjoys a high and deserved reputation for its excellent English. What say the critics?—Baptist Courier. We are not much a critic, but the Recorder's point seems badly taken. There is an element in the human system upon which small pox feeds; it is not an essential element of the human system, as is proven by the fact that we live after that element is destroyed.

Moses consecrated everything to God except his lips. He broke down at that point—he was not willing to talk for God. And many Christians fail at the same point.—R. N. Hatch, in prayer-meeting service.

Dr. John A. Broadus is to preach the commencement sermon for the schools at Marion on the fourth Sabbath in June, and the Alabama Baptist wants all the brethren of the State to meet then and have a grand jubilee.

Ed. J. T. Barrett, Ellisville, he received an urgent call to the Calvary church at Meridian, but the Ellisville people put their veto on the Meridian call and brother Barrett has determined to remain with the people who love him so well.

It is not settled that the two Texas papers are to be united. A committee will settle all the details. To our mind this is in the interest of the Baptist cause in the Lone Star State. Other states might follow this example profitably.

I will do all I can among my churches and people to get subscribers to help you out in your miniature. The Record was never better, and I feel assured that the Baptists of the State will stand by it.—A. B. Hicks.

It is a pleasant thing to see noble sons coming on to take the place of and do the work of their fathers. Pres't Sellers of Starkville Female Institute, is greatly blessed in Prof. Freeman Sellers who is taking a fine stand as a teacher in the Institute.

Dr. J. B. Thomas, of Brooklyn, goes abroad this week under the order of his physician for the benefit of his health. We account him one of the strongest men in the ministry, and pray that his relief from duty may bring him back to health.

Rev. J. W. Waldman, of Carolina, has consented to supply the Clay street Baptist church of Richmond, Va., during the absence of her pastor.—Baltimore Baptist. The Junior rejects to see his old Seminary friends occupying positions of honor and influence.

An innocent (?) saloon-keep wails out: "The Prohibitionists are trying to prejudice the public against our business. Well, yes, really Prohibitionists would like the public to take look at a business that is at once the source and the result of the meanest passions of the human heart."

Rev. H. M. Wharton, of the Baltimore Baptist, retires from his evangelistic labors, in which he has been successful, canceling engagements for twelve months, and settles as pastor of the Baltimore Baptist church, and gives all of his time to the church and to his editorial duties.

We have received a programme of the welcome service to Rev. Carter H. Jones, pastor of the First Baptist church, Elizabeth N. J. They took place Tuesday night and a number of eminent Divines participated. We extend our congratulations to the church on securing one of our brightest Southern boys.

It is asserted by the Union Signal that of sixty thousand Hebrews in New York, not one is the keeper of a grog-shop, and it further states that Jews are never found engaged in the liquor traffic. Surely this should be stated to their credit, for it is an honor to any people.—Universalist. We would not pluck a laurel from our Hebrew brethren, but we know of some engaged in the iniquitous whisky business.

The whiskey power has been having a hard time in Hickory lately. A petition to retail liquors was defeated, the case was carried into court and again the whiskey side lost. Next, in the town election they ran a ticket and it was beaten, and finally three whiskeyites were turned out of the Methodist church for doing service in the devil's army. Score one for the Methodists of Hickory.

Elder W. A. Mason is leading out nobly at Crystal Springs. He recently brought in a long list of names for the Record, and \$50.00 to balance account. Now he has raised \$100 for Foreign Missions, and proposes to do as well for other objects. Besides this he has time to look after the temperance interests of his county. Some men seem to have time to do everything and do it well, while others are pressed for time to do nothing.

A good brother sends us two years subscription to THE RECORD and a dollar for the College with these words: "The Record must be kept up and all of our denomination should put their shoulders to the wheel." We are receiving every day evidences of appreciation and love that touch us deeply. If after this, we do not lay ourselves out for all we are worth to serve the Master and his loving-hearted followers, then we do not know ourselves.

A card from Bro. Geo. Eager informs us that he is in the midst of an interesting meeting. We hope soon to offer the readers of THE RECORD something from his gifted pen. The way the Lord has established the work of sister Eager's hands in training her children, and made her works to follow her, bearing fruit in her consecrated sons and daughters, is enough to strengthen the faith of the weakest Christians.

On the seventh page of this issue will be found a selection from the Boston Herald on the drink question, which shows how debasing the effects of liquor have been in all the centuries, and also how totalitarians have always been spoken against by tipplers, and accused of drinking on the sly. No stronger evidence can be given of the debasing effects of intoxicants, than the methods by which tipplers and tippler-makers seek to deaden the influence of temperance men. We would be glad indeed to know that tipping is going out of fashion, at least every Christian should do his utmost to make it out of fashion.

A brother writes and kindly rebukes us for publishing so much in praise of certain brethren, and points out the evil tendency thereof as it appears to him; another brother with equal kindness of intent suggests that we praise the brethren more, and thinks we fail of accomplishing as much good as we ought by being too chary of words of praise. Now we are confident that both these brethren desire THE RECORD to accomplish the greatest amount of good possible; but they are not agreed as to the best means. Our desire for the usefulness of THE RECORD is one with theirs, and we use the means which seem best to us.

Some times we are tempted to think that Baptists are harder to get along with than other people, but a Methodist editor recently poured his troubles into our ear. "We have four kinds of preachers," said he. "One class preach around but never look after anything. They bring up no collections and never take a subscription to their church paper. Another class take the subscriptions forward the names, but never send the money. Still another class are too great and dignified to stoop to look after such a small matter as the reading of their people. They like to see their name in print, love to write how they got somebody down, but never send in a subscription. The fourth class do the work. They stand by their people and their paper, and are the strength of the church. All of which reminds us that human nature is pretty well distributed among the denominations."

In every battle between right and wrong, the weakest Christian may find some way of showing which side he is on. It is related that an old lady, on the approach of the enemy, in the late war, rushed out into the street with her broomstick. When told that she could hurt nobody with that, she replied, "Never do you that, I can't hurt any body, I can show them which side I am on."—Central Baptist.

## A SERIOUS MATTER.

Charges, seriously affecting the honor and integrity of the lessees of the penitentiary and compromising Governor Lowry, have been made by a majority of a committee of the Senate, appointed to investigate the management of that institution. A minority of the same committee exonerate the above named gentlemen. Some of the points of difference between the majority and minority reports resolve themselves into questions of opinion; but others are matters of fact, the truth of which one way or the other, may be ascertained. We propose no discussion of this question, and only wish to say two things:

1st. Neither the Governor nor the lessees, nor the superintendent of the penitentiary can afford to rest under the damaging charges made by the majority of the Senate committee, and we wish to insist that these gentlemen have the amplest opportunity to vindicate themselves. As public servants, every citizen in the State should desire to see them fairly acquitted. The State is interested in the honor of her public men.

2d. If the charges are proven, then the interest of the State, not only financially, but much more in her honor and credit abroad, demands that Governor Lowry resign, and the fraud be properly punished; but only the clearest evidence should serve to blast the reputation of Mississippi's first citizen.

## THE RULE OF RUM.

Recent developments in the city of Brooklyn ought to awaken every good citizen to a sense of public danger. The present mayor was waited upon by a delegation of brewers, and soundly berated, even charged with misbehavior, because he did not appoint the man at the head of the Excise Board whom these brewers nominated. He was told to his face that he had violated his promise, and he bore it in his own office and finally satisfied the brewers by appointing their man a man who is committed not to keep the law.

This is one chapter, but it is chapter second. The Republican mayor, who recently retired from office, stands convicted of having meanly apologized to these same brewers for having signed a petition against opening a saloon near his church. He is a Methodist. All this has been thrown to the surface by the irate rummies to shame the two mayors, because they did not quite, and at first, have their way in all things. It furnishes a fearful commentary on the rule of rum in Brooklyn, but it is only a beginning. There are in New York City and Brooklyn 12,000 saloons. These are mainly kept by ex-convicts, and these, whichever way they turn, elect the New York State ticket. They have the Empire State in their hands. New York elects the President of the United States, therefore the 12,000 saloonkeepers, mostly ex-convicts, elect the first officer of the nation. This is certainly a gloomy picture.

In our State matters are not so bad, may be, but a few hundred men in Mississippi, mostly foreigners, immoral and dangerous to a great degree, shape, yea, more, control our politics. To our knowledge they terrorize the press and turn the keen edge of their displeasure on every candidate who will not do their bidding. Parties stand in awe of these compact, well disciplined and determined advocates of whisky. We are this very day ruled by rum. The humiliating spectacle confronts us of a great people, most of them professing godliness, ruled by a few fiercely determined enemies of all good.

## THE STATE WIDE CONFERENCE.

This move is taking form. The Secretary cannot, on account of many other duties, give time to working up the meeting, but Brother Foster will act instead.

We believe this can be made one of the greatest meetings ever held

in Mississippi. Churches should certainly encourage their pastors to attend, and pastors should begin now to make their preparations. The questions discussed will pay all of us to go up and take counsel together. Let us have a great meeting, great in numbers but greater in heart and purposes.

The Senior recently spent a Sunday with the Aberdeen saints. The church there is putting on new strength. Bishop Miller is getting hold of the work. The city is growing and some staunch Baptists are moving in. Evidently the outlook is bright. The brethren, some of them, did well in a private way for our College, and others will follow. With special pleasure we note the fact that Brother Coleman's Sunday School gave \$12.35 to ministerial education.

Starkville is opening her heart wide to her new pastor, Eld. L. S. Pike. Congregations fill the house and there are signs of revival. We expect to hear good from this point before long. We spent a night with Pres't Sellers, and found him with a full school. His son, Prof. Freeman Sellers, is teaching in the school. His valuable aid much relieves Brother Sellers, who is putting in good work in the pastorate. He has charge at Akerman, under the patronage of the Convention Board. This little company are building, or soon will be. By the Convention with a donation from the church building department we hope to have a neat church completed and ready for use.

Pastor Rowe and family at Durant are comfortably established in the commodious new pastor's home. We do not know who to charge with working up this piece of business, but whoever he is he has some good ideas. If he would travel around among the churches, he might do good.

## LOUISIANA NOTES.

## ARCADIA.

About the 20th January Rev. C. W. Tomkies began a meeting with Pastor Head at Arcadia. The weather was unfavorable, but they persevered and soon there were evident tokens of God's willingness to bless. The Holy Spirit was present in demonstration and power. The church was greatly revived, and as is always the case at such times sinners were converted.

It was the pleasure of the writer to join these brethren in their meeting on the 2nd day of February, and to continue with them several days.

The meeting grew in interest every day. The congregations were large throughout, and sometimes they tested the seating capacity of the large house.

All denominations joined in the good work. The whole community was stirred and there were between 75 and 100 conversions. seldom have we witnessed such a demonstration of the Spirit. We were glad to be there. Eld. Head had just returned from Lake Charles, where he has been pastor for some years, to his old home, and the people he had served in the past, and such a meeting just on the threshold of his second pastorate there is no doubt regarded by him as a token of the Master's approval. He was greatly cheered and we trust he may yet see greater works than these in that important field. In the midst of this glorious meeting, the people pounded him severely, and showed him their appreciation of his labors by filling up his pantry. Bro. Tomkies did fine preaching and besides doing a great work for the Master greatly endeared himself to the whole community. It was delightful to hear everywhere the warmest words of commendation of our Cor. Secretary.

We met with many choice spirits at Arcadia, and shall not soon forget our delightful stay there. Our home was chiefly in the family of Bro. J. C. Brice, where we found Bro. Tomkies on our arrival. He and his excellent wife know how to make one feel comfortable under their hospitable roof. The V. S. & P. Railway came just near enough to the dear old town of Arcadia to divide it. They have what they call the new and the old towns, and every thing is being readjusted to the new state of things brought about by the coming of the railway. What a pity, that the sequestered



sweetness of our old country towns should be so rudely invaded by the noisy iron horse.

Those who were just now in the very centre of town, suddenly find themselves on the edge.

The business centre has changed in a day or two, and everything is making for it.

Houses are rapidly taken down and transferred, and new houses spring up as if by magic. Some few are slow to realize the new situation, and think their neighbors have suddenly gone crazy, but by and by they too pull up and go. Among other things that must go are the church-houses. They must follow the people. But how many Christian men are willing to trust the interests of God's Kingdom, when they would not trust their business. They seem to think one place is as good as another for a church-house. What a mistake! "The children of the world are in their generation wiser than the children of light." The Baptist church at Arcadia was in the centre of the old town, but it is on the edge of the new. They must move.

The Methodists have already taken down their old house and have moved into the new town. O these Methodists! They have some admirable things about them. How easily and gracefully they adjust themselves to the new situation! Is there anything in their theology that gives them their peculiarity? They are quick to see advantages and prompt to seize them. What wonderful facility! What admirable energy! We wait with trembling anxiety and impatience to see what these Arcadian Baptists are going to do. Brethren pull down and move, and relieve us.

#### MT. LEBANON

The great meeting at Mt. Lebanon, was held last week. The brethren poured in from every direction. The good people received us with generous hospitality. The lute string hung out side the meeting opened on Tuesday night with a full house, and the congregations were large and enthusiastic throughout. The programme was well sustained. The essays, with one exception, were carefully prepared and evinced much thoughtfulness. Dr. E. Courtney presided with his wonted suavity and dignity, and it was hard to determine which was the proudest man of the great meeting, he or good deacon Prothro, but we believe the latter got a little the advantage in this respect. Eld. G. W. Hartsfield the veteran clerk was made Secretary, and charged with the responsibility of making a report of the proceedings in detail to our paper, which is a guarantee that it will be well done. He read a fine essay which was asked for publication in the Record.

Tomkies was on hand and with his fiery zeal for missions, made things red-hot. He marshalled his statistics with admirable skill and telling effect, and we believe a grand impetus was given to our work all along the lines. The silent, but thoughtful Copeland was there with a well written and thoroughly digested essay on the "Relation of Education to Christianity," and made himself felt.

The good pastor Melton, consecrated and clear-headed was there to add his great influence to the success of the meeting. Reese was there with Mt. Lebanon College on his broad strong shoulders, and Bro. Prothro was at his back lifting with all his might.

The Harrells were there—father and two sons—what a picture! Worthy sons of a worthy sire!

Bro. Walker with his keen sharp eyes, and his logical brain was there too, and oh! how he did walk into the "paper question," with the tread of a giant? He is unanimously for the Record.

Bro. Lee was there, with his warm heart and practised tongue to advocate any and all aggressive movements on the citadel of Satan.

The gallant and scholarly Evans supported by the dashing Steel, was there, from Monroe. His fine rhetoric, and discriminating logic were admired by all. We were glad to greet him and welcome him as a co-laborer in Louisiana. He has traveled

over land and sea, and has seen many peoples and lands but we will venture to affirm, that he never saw a more hospitable and generous people than he met in Mt. Lebanon. Warren, who preaches to about four hundred of the saints in Red River Association, was there to help on with his practical good sense, and time would fail me to tell of the modest but sensible Rhymes.

Alfred, of Keachi, who was there to represent the Keachi College notwithstanding the "new and perfect charter," and many other worthies who aided in making the meeting a grand success.

Bro. Everett, the model pastor, was not there, and many were the regrets that he was absent. Brethren Humble, McGee, Burt, Edwards, Friley, Foster, Hinson and many others were not there, all of whom we had hoped to see.

We had our home under the hospitable roof of Bro. J. L. Baker and it is a fair sample of Mt. Lebanon's homes, the place is an earthly paradise. We were happy to sit down at the groaning tables of Brethren, Prothro, Thurmond, Harrel and President Reese, and we can testify that the good cooks are not dead yet.

Mt. Lebanon is beautiful for situation. The tall long leaf pine intermingled with the native forest oak make the classic shade under which the students walk in quiet meditation. It is one of the few places the woodman has spared the tree.

We know of but one reason why the Mt. Lebanon College may not become the great Baptist University of Louisiana, and that is that Baptists do not generally put such things in the right place.

#### ROCKY MOUNT

Rev. T. B. Harrell writes, "We are among a generous, kind hearted and appreciative people. The outlook for this year is encouraging. The Sunday-school at this place is still alive and doing well, notwithstanding the severe winter. We also have a five prayer-meeting. The four churches I served last year, all paid up every cent of my salary, and the three I continue to serve have all gone a little over the amounts promised. While it was hard to give up the little faithful band at Bellevue, we feel that we are doing the Lord's will."

Bro. Tommie has consecrated himself wholly to the work and the Lord's people are taking care of him and his.

One hundred and sixty one ordained ministers are reported at the last State Convention, about an average of three for each parish in the State and yet the cry of destitution comes from almost every part of the State. We are told that even in this formidable list all our ministers are not reported. We have enough preachers if all of them were consecrated to their work to take the State for Jesus, but alas, they are not in the field. They are following secular pursuits, and when we consider that nearly or quite one third of the parishes of our State are inhabited by French-speaking people and only two of our ministers can preach in their language, we have an average of about five or six preachers for each parish. And yet we have a number of pastorless churches.

#### FOREIGN MISSIONS

It is only about two months to the time of the meeting of the Southern Baptist Convention and we have not received half money enough to meet our part of the expenses of the Foreign Mission Board. We raised last year more than twelve hundred dollars. Shall we fall below that sum this year? We ought not. Dear brethren and sisters hurry up your collection for this work.

We hope to have a good response to this appeal from the Ladies Missionary Societies in the churches.

#### HAUGHTON

Rev. G. M. Harrell is now the pastor of this little flock. He writes, "We had a pleasant meeting at Haughton last Sunday. The day was pleasant, and the congregation

for that place good. The little church is just starting there, having held its second conference last Saturday. Two were received by letter and as we are just starting I desire to begin on the Scriptural plan, and although the church is weak numerically and financially, I asked them for a contribution for Foreign Missions and received \$2.25, which amount I will forward to Bro. Turner.

Our meeting at Mt. Lebanon was a great blessing in more ways than one. The people here are still rejoicing as a result of the meeting."

Haughton is an important place and the little band there need a house of worship. If they will go to work on it they can get it this summer. Bro. Harrel has given them the right start. A church that recognizes the responsibility to give the Gospel to the world is in the right way to prosperity.

Let us not despise the day of small things. There are large old churches in our State that are decaying of dry-rot because they do not give anything to Missions. Some one has said that, "such a church is like a man sitting in his mansion clothed with purple and fine linen and eating sumptuously every day, while the cause of Christ is Lazarus lying at his gate full of sores, and not receiving even the crumbs that fall from his table."

#### MINDEN

The Minden church is not one of these, described above, and this same brother G. M. Harrell is its pastor. They sent our Treasurer a check for fifty dollars for Foreign Missions last week. It will never be such a church while it has such Sam Jones is expected in Jackson this Spring next month, probably.

We never heard him, but from his printed sermons we do not take him for a great preacher. He is *par excellence* a lecturer and a moral reformer. As such, Jackson offers him a fine field. We are told that he begins with the preachers—excellent; we invite him to commune with us. He shall have a good thanks if he makes us better. Jackson will hear the man who then hears the devil nor panders to him. He will no doubt bring his *serge* of small cords with him. Somebody like Brother Sam is due in the city about now.

#### MISSIONS

The Secretary has been among the brethren of the Coldwater Association. Our first stop was at Sardis. Here we met that indefatigable worker, Brother B. N. Hatch. He was aiding Pastor Spencer. Dr. Hoyte had just a little before closed a meeting which swept Sardis. The Baptist meeting was a glorious one. Congregations were good and God gave his blessing. Some 1500 were present. Bro. Hatch is a "good man, full of the Holy Ghost and of faith and much people are added to the Lord." Bro. Spencer has made a decidedly fine impression on the people, both as a preacher and man. The outlook is good. He is also, missionary at Como, just above—a bright little town where there are a few earnest Baptists. They have raised \$450 to build a house, some brethren deeply interested will add to it and our Board will help so that altogether we will build a nice house during the year. From Sardis we went to Hernando to confer with Brother Howze about

#### MISSION WORK

in the Coldwater Association. The Association and Convention Boards are working together, and together they have planned good things for the Association. The body is very large, and two missionary colporteurs are in the field. They will visit the churches and distribute religious literature shortly, and occupy some six or eight destitute points. With the work at Como, it is believed that two meeting houses, at least, will be built, a large amount of religious literature distributed, the churches encouraged and a number of important points supplied. After going over the list of churches and being guided mainly by former

contributions, it was seen that without burdening any church, the whole amount could be raised, we agreed to ask the churches to contribute certain amounts, which will soon be published in the Record. We only visited three places, Sardis, Hernando and Senatobia, and the brethren assured us that they would do their part. Everything promises well for the best work in the grand old Coldwater Association that has been done since the war.

#### AT SENATOBIA

We had a full good day Sunday, followed by a day of gathering up Monday. Pastor Carroll and his family took us in, and he permitted us to preach to his people. At 3 o'clock p. m., we had a meeting to talk about the general work. There was a good turn-out and a sympathetic hearing. These people make a begging brother feel like a bigger man than Gen. Grant. Monday we went round and fixed up a nice thing for the College, received a large list of subscribers to the Record, took in \$19.60 for foreign missions, \$10.00 for ministerial education and all done so pleasantly. Senatobia is one of the nicest towns in Mississippi. It is iron-clad prohibition, and it would require a vast deal of whisky eloquence to convince some recent victims of the "blind tiger" that prohibition does not prohibit. Judge Roan knows what he is on the bench for, and Mr. Oglesby, the district attorney, does not compound with felonies. Immediately after whisky was de-throned in the town, steps were taken to build up a Female College. Bro. A. L. Blackburne, a cultivated and wealthy merchant of the place, took the lead in giving and by his munificence insured the success of the enterprise. Bro. Blackburne was educated at the University of Alabama, under Dr. Basil Manly, Sen. After forty odd years of splendid success in business, he lays the foundation for an *aring* good in the education of girls. Men who have the ability to make money and the willingness to give it for the elevation of the race, are the noblest benefactors of mankind.

#### AT HERNANDO

We found Pastor Bennett deep in the love of the church, and everything moving along smoothly. This is an excellent church, orderly and liberal in its work. They never fail to do what they promise. It is not a large body, but they have sent \$50.00 to the College; the young ladies of the church support a ministerial student in the College by their own efforts; the church will give to every department of missions, and Colonel White got his name in a little book, which we do not show to every body. We will say here that we carry the finest book in Mississippi, in our vest pocket. Do not ask us to let you see that book. A fine time we had. The brethren did everything, or about it, that we asked them to do.

#### A FISH STORY

Once upon a time, a father was leaving home to be gone a week. He called his son and said: "John, while I am gone I want you to plow the bottom field. You can do it in about half the time, then you can rest." John geared up and went down to the field. The sun was warm and John thought the fish surely would bite such a bright day as that. He had plenty of time and so he went fishing. The fish did bite and he put in the day. The next day was a good day for fishing and he said, "I can do this work in good time," and again went fishing. Thus did he for four days. The fifth day he looked over the field and said, "It's only two days till Father will be back, and then, not a boy in the world can plow this field in two days; it ain't no use trying." So John went fishing again and when the father returned the field was not plowed.

#### MORAL

We are in great danger of playing John with our benevolent work. The feeling last Fall was general that we could easily raise all the amounts asked for and not more than half try. A little later and the pastors and churches will say, "It's

no use trying now, we can't bring up our apportionment now," and so the convention will come and find nothing done. Brethren, let us not play "John" in a matter so serious. If we put ourselves out to redeem the time, all will be well; otherwise serious damage must result, and the Johns will be to blame about it. We are willing to do all we can, deny ourself home and rest—do all that mind and body and heart can do, but we must have help or the work will suffer. Many write us that they are working and will work. Remember this fish story and be not like John.

Ackerman, on the new railroad from Durant to Aberdeen, is one of our mission stations. Bro. Sellers is the missionary. The church is vigorous but small. They have to build a house which they hope to have finished by July. The church building department of our Board will help them. The lumber is being put on the ground. We expect soon to have a strong church here with a neat house.

Many applications for help are coming to the board, and it is exceedingly painful to have to say to those crying for the bread of heaven, we can't help you. The help must come from the churches. Unless the contributions are more abundant the Board has all it can do now.

Bro. Geo. Coleman, Superintendent of the Aberdeen Sunday School, has asked his school to give 45 cents each during the year to benevolence. We publish a list elsewhere which shows what may be done. This is the beginning. What will be the end?

#### Exposition Boarding House.

Mrs. J. T. Freeman,  
176 PHILIP STREET, ONE DOOR  
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The house is reached by Magazine cars from Canal.

Board By the Day \$1.50  
By the Month \$50.00

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Teeth extracted with Gas.  
Prices moderate. Terms cash.

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The Thirty-fifth Annual Session began on Wednesday, September 23rd.

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W. T. RATLIFF,  
Pres't Board Trustees,  
Clinton, Miss., Aug. 1, '85.

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#### Rail-Road Time-Table.

VICKSBURG & MERIDIAN R. R.  
(Queen and Crescent Route.)

#### EASTWARD.

Leave Jackson.....2:45 p. m.  
Arrive at Meridian.....6:30 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 10:30 p. m.

#### WEST BOUND.

Leave Jackson.....10:50 a. m.  
Arrive at Vicksburg.....12:40 p. m.  
Freight leaves Jackson at 12:30 a. m.  
and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Frt. & Pass. Agt.

#### ILLINOIS CENTRAL R. R.

(Great Jackson Route.)

#### Passes Jackson.

NORTH BOUND.  
No. 2, Express arrives.....5:20 p. m.  
leaves.....5:40 p. m.  
No. 4, Mail, leaves.....12:47 a. m.

SOUTH BOUND.  
No. 1, Express arrives.....2:53 p. m.  
leaves.....3:12 p. m.  
No. 3, Mail leaves.....1:48 a. m.

L. F. MONTGOMERY, Trk. Agt.

J. TURNER, Div. Supt.

J. W. COLEMAN, A. G. P. Agt.

#### YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00  
Arrive at Jackson.....7:35 p. m.  
—Except Sunday.

L. F. MONTGOMERY, Trk. Agt.

#### NATCHEZ & JACKSON R. R.

GOING WEST.

Mail leave Jackson.....7:00 a. m.  
Arrive at Natchez.....12:25 p. m.  
Freight leaves Jackson at 8:00 a. m.

GOING EAST.

Mail leave Natchez at.....3:45 p. m.  
Arrives at Jackson.....9:00  
Freight arrives at Jackson.....7:00

Passenger trains connect at Harrison with the L. N. O. & T. R. R. for Vicksburg and Memphis. Freight trains run daily except Sunday.

G. R. GORDON, Agt.

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GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.  
No. 5, Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.  
No. 6, Freight ".....6:40 p. m.

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Ar. at New Orleans.....3:30 a. m.

NORTH BOUND.

Le. New Orleans.....5:30 p. m.  
" Vicksburg.....2:03 a. m.  
Ar. at Memphis.....11:00 a. m.

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Two figures are silhouetted against a bright, hazy sky, standing on a dark, uneven horizon line that suggests a landscape or a ship's deck. The figures are small and dark, their forms simplified by the high contrast of the background.

[illegible]



